

Of this solemn truth I testify. I declare that our Lord and Savior does live and that he even today directs his church with his all powerful hand, in the name of Jesus Christ. Amen.

President Harold B. Lee

Elder Thomas S. Monson of the

Council of the Twelve has just spoken to us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder S. Dilworth Young

Of the First Council of the Seventy

While we realize that we shall have close association with Elder Bruce R. McConkie in our future work with the missions of the Church and shall partake of his wisdom and spirituality, we also know that we shall miss him more than any of us care to admit. We assure him of our love, our loyalty, and our support.

We also welcome Elder Rex D. Pinegar to our council and feel certain that his ability will add strength to us as we go forward.

Genealogy of Lee family

I shall speak about genealogy.

William Lee came from the old sod in 1745. He must have had an unexplained urge, because he would not know really why he came. He might think it was to better his condition.

He fought in the American Revolution and was wounded. Many of us have ancestors who are reported to have fought in the Revolution, but few of them were wounded. This man was left for dead in the battle of Guilford County Courthouse in the Carolinas in March 1781. Thanks to good nursing he recovered and, as in all good endings, married his nurse. Four sons came to him, one of whom was Samuel, who was the youngest.

Samuel's sons, Francis, Alfred, and Eli, and their families joined the Church in 1832, about the time that my

great-grandfather joined. They suffered through all the vicissitudes and the troubles and persecutions and mobbings of Jackson County, Far West, and Nauvoo, and finally came west. At Winter Quarters their father joined them. He had not joined the Church until this time but joined shortly afterward. Francis married a young woman by the name of Jane Vail Johnson. I shall speak of her later.

Call to Meadow Valley

They all came to Utah and settled in Tooele County. They were just getting settled and making things go when they were called by President Brigham Young to St. George, and they went, like all good Latter-day Saints did in those days. But they had not been in St. George very long when they were called to settle in Meadow Valley. That is a place you folks probably have not heard about. It is now known as Panaca, in what they thought was southwestern Utah, but which actually later came to be Nevada. These people, obeying the call, again without question, were the first family to move to Meadow Valley, and they made a dugout house. Sister Young said that you may not know what a dugout house is. I replied that most of the folks would know: One digs a cubical hole in a hillside and covers it with a roof of wooden poles topped with clay.

Troubles of the few settlers with the Indians caused the authorities in St. George to give them permission to abandon the project, but Sister Jane Johnson Lee refused to leave. She said she was there to stay, and stay they did. Later two Indians came into her dugout home, and one of them, seeing a rifle in one corner of the room, demanded it. Sister Lee refused to give it to him. He started for the gun, but she struck him so hard with a piece of stove wood, it knocked him down. He staggered to his feet and drew his bow, aiming the arrow at her. She let him have another piece of wood, which smashed the bow and arrow. Both Indians departed.

McMurrin sisters

Two sons of this brave couple married sisters. Samuel Marion Lee married Margaret McMurrin, and Francis Lee, Jr., married Mary McMurrin. The McMurrins were converts from Scotland who had crossed the plains with the handcart companies. Brother McMurrin, a cooper, which is a man who makes barrels and bends wood, repaired many a handcart wheel en route, which helped get the carts to the valley but delayed him and his family. They also settled in Tooele. Each of the Lee brothers took his bride to Meadow Valley.

I speak of Margaret's bravery.
 Eleven times she placed
 Her life upon the block
 And offered it that
 Children might be born.
 No sterile chamber
 Where the doctor waits,
 The anesthetic cone
 And nurse in readiness,
 Could be her lot.
 The cabin walls absorbed
 The agonizing cries,
 With Death close by.
 He did not claim her life.
 Instead he took each child—

Each little one to heaven—
 All eleven.
 Then came the twelfth.

For her the light burned
 Dim, then flickered low,
 And out—
 But she had filled her life, and
 Given all that she could give.
 Her mission was performed;
 A son was born,
 The only child to live.

He was named his father's name—
 Samuel Lee.

Mary McMurrin Lee took the child and let him nurse along with her own child, but after a time the strain was too great, so they took the baby to Salt Lake City to Grandmother McMurrin.

"I'll give him one last nursing," she said, and then laying him in his crib, she went back to Meadow Valley.

Samuel Lee and Louisa Bingham

Under his grandmother's care the baby Samuel grew into a stalwart boy, and when sixteen went to Clifton, Idaho, in Cache Valley, where he worked on a farm and there later met Louisa Bingham.

The Bingham family, stalwart in the faith, were pioneers. They endured the hardships of the plains and the difficulties of conquering the new land. They were among the early settlers of Clifton.

Out on the farm
 Louisa Bingham
 Grew and blossomed
 Into girlish womanhood.
 Her eyes
 Caught the color of the
 Somber hills in spring,
 And in the fall they
 Danced with joy
 At autumn's coloring.

At home she learned
To wash and cook and sew.
And winter
Saw her
Skating, sledding, and
Riding in the bobsleigh
Through the snow.

Then Samuel Lee, now
Working on this nearby farm,
Watched her grow,
Saw with his heart
As well as with his eyes
The slow unfolding
Of her girlish charm,
The bloom of girlhood
High upon her cheeks,
A budding woman,
Gentle, soft, and warm.
And she saw him,
The young, strong, steady hands,
The head well set,
The shoulders square
And broad,
The muscles strong
And firm,
A good young man.
She knew his story well—
The twelfth and only child
Which lived.

And so they came together,
Drawn by a magnet
Neither one could see,
To be the parents of a
Man of destiny.

And so, in good time, and in his
turn, there came into the family circle
on a windy day in late March 1899 a
son. They named him Harold Bingham
Lee.

It is fitting this day that we speak
briefly of this heritage. The Lord pre-
pared the lineage through which
President Lee came that he might
inherit their bravery, their loyalty,
their integrity, and their devotion to
the truth.

Born of goodly parents

Twenty-five hundred and seventy-

two years ago, give or take a year, a
prophet accepted of the Lord began
to write his history: "I, Nephi, having
been born of goodly parents. . . ."
And then he went on to say, "I make
a record of my proceedings in my
days." (1 Ne. 1:1.)

And so the first prophet of our
times might have said the same
words: "I, Joseph Smith, having been
born of goodly parents . . . make my
record."

And now, so it is today. Beginning
his work as the prophet of the Lord,
this modern seer and revelator may
thus also begin his history: "I, Harold
Bingham Lee, having been born of
goodly parents, begin my work."

Prophets are born of goodly
parents. Before the earth was formed
the heavenly hosts gave shouts of joy,
both because they could come to the
earth and that their leaders were
chosen and recognized.

Those of us who are parents have
children who may become prophets or
sons of prophets. Let us raise them in
truth and in virtue.

Chosen before birth

Said the Lord: "Abraham, thou
art one of them; thou wast chosen
before thou wast born." (Abr. 3:23.)
And the Lord designated the others who
have been chosen. I do not presume;
rather, I am sure, President Lee, thou
wast chosen before thou wast born.

I pray that the whisperings of the
Spirit, the visions of eternity, the
mighty words of Christ our Lord will
come to and be with you, even as they
were with Nephi and with Joseph
Smith. And I pray too that the dis-
loyal and the disobedient will lose
their power to hurt or make afraid.

I know that President Lee is a
prophet and a seer and a revelator. I
have seen with my own eyes the mantle
fall upon him and have had a witness
borne into my soul that the Lord has
chosen him and sustains him.

God our Father, through his Son, Jesus Christ, directs the work of this the true and living church established by the Lord Jesus Christ on the earth. I know it, and bear witness of it, in the name of Jesus Christ. Amen.

President Harold B. Lee

Thank you, President Young. I am

humbled by that recital of my humble beginnings, the simple annals of the poor.

Elder James A. Cullimore, Assistant to the Twelve, will now speak to us.

Elder James A. Cullimore

Assistant to the Council of the Twelve

What I have prepared to say today, my brethren and sisters, is directed primarily to the home teachers of the Church and those directing their work.

Importance of the home

Much has been given during these conference sessions about the family and the home and the importance of them by those who have spoken. It has been indicated, "The very essence of divine government is fatherhood and the recognition of the family relationship. The Church itself exists to exalt the family.

President Joseph F. Smith told us, "The very foundation of the kingdom of God, of righteousness, of progress, of development, of eternal life, and eternal increase in the kingdom of God is laid in the divinely ordained home." (Hugh B. Brown, in *Conference Report*, October 2, 1966, pp. 103-104.)

President Harold B. Lee said recently, "The most important of the Lord's work will be that which we do within our own homes." (Regional Representatives Seminar, April 7, 1972, p. 2.)

We are told that each family in the Church is really a kingdom or government within itself. The father, by virtue of the priesthood of God that has been bestowed upon him, is the head of that government. This is what constitutes patriarchal office in the family.

Originally it was the only government on the earth and was passed down from Adam to his descendants. Eventually, as society became more complex, the manner of governing the people of the earth had to change, but as far as the Church is concerned, the same order exists within the families as God set it up originally with Father Adam. And this same order will extend into the eternities. (See *Millennial Star*, vol. 14, p. 290.)

Priesthood to watch over Church

The importance of the family was emphasized to the Prophet Joseph Smith even before the Church was organized. The Lord revealed to him a plan by which the priesthood was to watch over the Church. The Saints were instructed "to visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties." (D&C 20:47.) He told the teachers to "watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

From that time forward, to a degree,